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*Pioneering In Education
Requires
Pioneering In Community*

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Antioch College,
The Place of Higher Education in Society, and Its Relevance
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Griscom Morgan

At this time of critical change for higher education in America, it is timely to define the inadequacies of American education and the relevance of the pioneering character and purpose of Antioch College to the future of American Education.

Antioch College was designed and developed not just as a novelty in including work in conjunction with a program of study, but with the aim to achieve a whole approach in overcoming serious harm to society from faults in higher education. Walter Hickel in his book Who Owns America? recently expressed the same perspective that gave birth to Antioch in the twenties:

"There is a narrowness in our academic system that fails to prepare the total man. We have really thought about only a third of a man, the man of the mind. That system encourages only those who strive to be put into the category of the intellectual. The weakness of this is that often graduates do not know how to make their philosophies 'happen'."

"The man who is going to govern most effectively in the future will come out of the total system and not just the university system. He will come out of the system of experience, with a balance of intellect, action and heart. Formal education by itself does not create (that) kind of individual."¹

It was primarily this larger perspective that led Antioch from being one of the poorest and most hopeless of American colleges and universities in 1921 to being ranked one of the top three in scholarship in 1933 through comprehensive examination of American colleges by the Carnegie Commission. This was accomplished despite the fact that Antioch was independent from government, church or other special interests. It came to attract a high quality of student body from a wide variety of backgrounds and weathered the severity of the depression. After the retirement and resignation in the latter sixties of the last of the administrators who shared its pioneering vision, Antioch's decline has been as comparably rapid as its earlier advance. Today the same vision is carried forward by neighboring Wilberforce University, which during the ten years since it began the new program following Antioch's example, has grown more than three times to its present thirteen hundred enrollment. Despite its having six times the tuition of the adjacent tax supported Central State University, it has had half the decline in student enrollment during this past year of reduced enrollment, much less than most black colleges.²

The possibility that the college and university systems should in time have a fate similar to that of the monastic system of the middle ages--to largely disappear after dominating the world of

learning, was anticipated forty years ago by Alfred North Whitehead. He wrote:

"We cannot be more secure now than was the ecclesiastical system at the end of the twelfth century and a century onward. And it failed.

To my mind our danger is exactly the same as that of the older system. Unless we are careful, we shall conventionalize knowledge. Our literary criticism will suppress initiative. Our historical criticism will conventionalize our ideas of the springs of human conduct. Our scientific systems will suppress all understanding of the ways of the universe which fall outside their abstractions. Our modes of testing ability will exclude all youth whose ways of thought lie outside our conventions of learning. In such ways our universities, with their scheme of orthodoxies, will stifle the progress of the race, unless by some fortunate stirring of humanity they are in time remodeled or swept away. These are our dangers, as yet only on the distant horizon clouds small as the hand of a man."³

For one of the most honored and wise members of the university world to so express himself gives emphasis to his prophetic insight; it has been shared in specific relevance to such university disciplines as medicine, economics, sociology and education by leading thinkers in these fields. For example, Catchings, a co-author of the Foster and Catchings economics text, was quoted as saying:

"I have given my life to economics teaching and I have come to the conclusion that economics teaching incapacitates men for economics thinking."

Maynard Keynes has described the difficulty of escaping from outdated economics dogmas in writing that they "ramify in every corner of our minds."⁴

In this essay we propose to examine some fundamental ways in which the college and university system require fundamental rethinking and appropriate change within a different total pattern of education for society.

The formal education system itself is in jeopardy because it has been miscast, its role has been misconceived and the larger framework within which it should serve has not been recognized or understood. The result can be as deeply harmful to the future of the academic system as to society. We will show that well rethought and modified patterns of education had to a significant extent been pioneered and represented in the vision that brought the modern Antioch into existence and had brought into being the higher education system for the "common people" of Scandinavia. In Ivan Illich's terminology, we are not suggesting the "de-schooling" of society but a profound change in the role of the school in society.

Education Versus Schooling

The world of the school and the university have presumed to constitute "education". People commonly speak of a person having "finished his education" when he/she leaves school. School should rather be understood as a special function institution of a society in which all of life should be educational. The community and its wider society is the ultimate educator. In presuming itself to constitute education the academic system has lost from sight and downgraded the far more crucial aspect of education that has existed throughout human history. Recognition of this was central to the development of Antioch College. In the early days of his presidency Arthur E. Morgan defined this aspect of education in writing:

"There is a tradition greater, older, more vital, and more precious than that of scholarship, which because it has been universal, we have ignored or held in contempt. I refer to the tradition of common life. Scholarship touches man's needs at many points. The tradition of common life informs him, guides him, corrects him, disciplines him in a thousand ways that scholarship cannot. Scholarship has earned and should exercise the right of sovereignty over men's lives to a continually increasing but always limited extent. Scholarship and common tradition must share between them this sovereignty."⁵

Arthur Morgan wrote this without knowing that many decades earlier N.F.S. Gruntvig, the Scandinavian educational leader, had said almost the same thing:

"Scholarship is one thing, and education and fitness for life is another; they may well be united, but not in the case of the majority; they must not be hostile to each other; they must be separated from each other, otherwise they seek to drive each other out and necessarily spoil each other. Scholarship will lead scholars astray if it is not confronted by an education of the people which obliges it to take present day life into consideration, just as education of the people will soon degenerate into superficial polish if scholarship does not keep it alive."⁶

Arthur Morgan's objective in the pioneering of Antioch was to bring scholarship and education for life into a sound working relationship. Antioch's success in this endeavor was made evident in the course of a study by the author Louis Adamic. Louis had become interested in finding how the alumni of progressive colleges compared. He got lists of alumni to see what they were like out in the world when they had become established. What Louis Adamic reported to me of his unpublished study was that no matter how much most colleges aimed to inculcate fine qualities of pioneering character and purpose, one of the primary effects of the college was that students generally learned to "do in Rome as the Romans do", to conform to the environment in which they find themselves. When the students left college they carried on the pattern learned in college of adopting the prevailing practices of the world into which they moved. They have not so much developed individuality as

capacity for conformity. This fact has been widely observed in the American academic scene.

The one exception Louis Adamic found to this pattern was among the alumni of Antioch College. He explained it by the fact that Antioch students were in continual tension between the college community with its intellectualism and the reality of outside worlds. They had to develop their own individuality and pattern of life such as would not be merely a reflection of the surrounding culture. So Louis found Antioch alumni a breath of fresh air.

Education for life has been taken for granted just as we have taken for granted the water we drink and the air we breathe until we find they are polluted by neglect and misuse. We institutionalize and segregate youth out of the context of the healthy community that was once the educator and then wonder that they cannot maintain a social order, cannot work, cannot dependably love and maintain marriage and child care, and are alienated from society. To a significant extent ignorance of this realm of education by the present administration lay behind Antioch College's recent tragic experience of disruption and conflict. The administration had assumed that the non-academic dimension of education such as development of personal discipline, morale and an order of living, would take care of itself and that the college should occupy itself primarily with academic functions. Real grievances were allowed to fester; without adequate attention to an order of community life these grievances became opportunities for destructive forces to play havoc with the community.

The Discipline of Purpose

In response to the foregoing discussion of "education for life" and a suggestion for implementing it with which we conclude this essay, Antioch's Associate Dean, Connie Pelekoudas wrote:

"I find much that I agree with in your comments about the joining of scholarship to the commonlife tradition in order to make our educational community a viable and meaningful one. It seems to me, however, that the key factor which must be present in both is discipline. Without it education for life can become a self-indulgent escape, as recent Antioch experience shows. As you point out, the cop-out of administrators and scholars in this area leaves the field to political manipulators and educational adventurers. While I have a great deal of respect and confidence in the student body, I also recognize the limitations inherent in lack of experience and sophistication of youth.

Finally, I do believe that a central issue for Antioch is to find some way to effectively integrate the co-op work study and academic experiences. These have been growing apart and been compartmentalized more and more. This, too, has been a consequence of the assumption that students are fully capable of managing all aspects of their college careers."

Ohio's Bluffton College found that students who had been dis-

missed because of inadequate motivation and discipline did superior work when they returned after maturing. To keep such students on as Antioch did during the latter sixties is a disservice to them and to the educational community. The alternative to authoritarian discipline is not a narrow academic discipline or the anarchy of "anything goes", but is discipline to clearly defined purpose. In its better days Antioch's purpose was more than to yield academic degrees to students whose parents would pay the tuition or those with high IQs. There are plenty of institutions to serve those purposes. The more significant and enduring the purpose in terms of which the faculty and student body is selected and disciplined, the more significant will the educational community become. Authority as qualified responsibility is part of the order of discipline. Authoritarianism is the abuse of it.

The essential character of discipline is neither authoritarian nor punishing; we see its product in the harmonious function of a string quartet and in the child's learning the discipline of speech. Discipline is prerequisite to freedom, both in mastery of skills to be used freely and in the social skills by which individuals and groups learn to avoid imposing on the life and rights of other individuals and groups. Without an effective discipline the college community becomes fragmented, in conflict, demoralized and open prey to pressure, infiltration and subversion by vested interests of both right and left throughout administration, faculty, students, and employees. One experienced college president defined this need for discipline by quoting the Bible: "Where the carcass is the vultures will gather."⁷ Without discipline the community becomes, in Aristotle's words, "like the routed and disbanded units of an army."

If the educational community is to maintain its integrity, the entire community from employees to administration needs to share underlying common purpose. It was a strong community morale and the discipline intrinsic to it that made Antioch strong and independent in its better days. Better scholarship resulted from this broader base of discipline.

The base of discipline Arthur Morgan sought to bring into expression at Antioch he termed "universal expediency", by which he meant commitment to the best long-range total value for all mankind and nature, seeking to deal realistically as well as ethically with obstacles and issues on the way.

Social Pioneering and the College Community

The university is largely part and parcel of a society itself progressively disoriented. The details of the larger society have been revolutionized by the knowledge and technology that has now been made available. But an adequate order of life by which to live in this changed world has not been pioneered. The university within itself cannot do this.

Pioneering new orders or ways of life requires expression in a whole way of life in communities, including industry, agriculture, culture, spiritual life and all that is requisite for wholeness. This is necessary if youth are to have a perspective of

viable, healthy and competent ways of living into which they may themselves grow. It was such successful pioneering on a small scale that made Chinese communism viable. Without an alternative "real world" youth, however idealistic, in revolt or radicalized in school generally fall back to the ways of the old world available to them. The nearer they come to recognizing that they must leave the school or university the more they are dominated by and conform to the cold world of "reality". The college that presumes to educate for a better world and has associated with it no competent better order of life is preparing idealistic students for cynicism, defeat and futility.

Arthur Morgan observed that colleges rarely had positive results to show in their home towns for their educational pioneering. So he set out to develop a better order in association with the college in the village in which Antioch is located. As Antioch rose from being one of the poorest and most hopeless of American colleges in a dying community to being one of the top ranking, the social base in Yellow Springs was similarly developed to the point that it came to have unique economic, cultural and educational qualities and to be led by people of sound purpose.

Education for Common Life versus Caste Segregation

What was accomplished in Yellow Springs was part of another basic departure in educational and social philosophy in an endeavor to correct another basic fault exemplified in what had happened to Yellow Springs before the new beginning in 1921. Antioch had previously "educated" all the youth in town susceptible to college training; they then migrated to the middle class world of large metropolitan centers. The new Antioch sought to reverse this process in Yellow Springs as a test case of beginning a new order.

The academic world throughout the period of schooling has assumed that it should act as a kind of cream separator by which the potential leadership and gifted are segregated out from the less gifted to be given special training by which they could rise into a separate caste of income, status and locale of living. The mark of success of the small community high school graduate, and of working class high school students is to leave the local community or working class neighborhood and make good in the metropolis. Sociological studies show that this selective process in modern education has been harmfully at work over the world among people of many different races and nations. The societies and communities left behind are increasingly less cultured, less well led, less progressive, less prosperous and more alienated from those better educated and more privileged.

What Antioch College succeeded in doing for Yellow Springs in bringing the energy and initiative of college youth back into the stream of life of the local community, the people's colleges or "folkschools" of Scandinavia did widely in Scandinavian countries. Following Gruntvig's vision, they distinguished between colleges for those intent on education for life and those devoted to training and accrediting people for positions, skills and professions. This enabled young people with thirst for education for its own sake to benefit from the stimulus of residential college

experience and then return to the local communities with enterprise and vision. They need education experience outside of that local community and its culture with qualified leadership and in fellowship with others intent on education for its own sake if the local community to which they return is to outgrow its provincialism and isolation of thought. The community college, though of value, has severe limitations. Scandinavian experience has been that people in local communities need residential colleges to which they can go away to school free from preoccupation with credits, degrees and preparation for employment, and that such college experience should be short enough that it will not lead to alienation from their communities.

Swedish experience was summed up by Alva Myrdal in her writing:

"The exclusive belief in formal schools does not exist in Sweden. It has rather been feared that school training for too many years would close their minds to further education, training and reading instead of preparing them for education as a never-ceasing process."⁸

The People's Education Versus the Power Elite

The Scandinavian experience with education for life has a yet more important lesson to teach us about education for democracy, a lesson confirmed by Antioch College's long experience. This is that for young people to leave their home towns to attend college in an educational center is important preparation for participation in the larger social and economic order beyond the confines of the local community.

Throughout history and over the world residential colleges or their equivalent have enabled people to develop the personal and group associations necessary if they are to exercise political and economic power. The British "old school tie" association of residential school alumni has run England. The graduates of West Point, though drawn from all the ranks of the nation, are a closed elite of power that runs the defense establishment. Harvard Business School provides a similar elite for the top ranks of American business. The people in their local communities and regions need comparable residential educational bases loyal to their interest if democracy is to be secure. Scandinavia secured this educational base with non-degree oriented residential colleges from which a large proportion of its leading writers, political representatives, artists, rank-and-file labor and cooperative leadership got into fellowship in short intense and inexpensive periods of higher education and then returned to their local communities with widened vision, enlightened understanding and capacity for solidarity and social action. In such centers students develop the intimate community of acquaintance necessary for power and mutual reinforcement over the nation for a people's movement.

It was after a term at residential Highlander Education Center in Tennessee that Rosa Parks started the Montgomery, Alabama, bus boycott out of which the civil rights movement grew. Highlander

was a major focus from which voter education over the South was organized; it was there that the song "We Shall Overcome" originated. This kind of focal role cannot be adequately served by local educational centers in which individual students work on their own academic accreditation.

A New Era of Pioneering Is Needed

Educational innovation has been too largely an end in itself, like the changing styles of Detroit automobiles. The future requires a more profound development designed to serve the real educational needs of society, and it must take full advantage of past accomplishment. We suggest that a major step ahead is the uniting of the Antioch College work-study program and its heritage of excellent scholarship with the Scandinavian prototype of the people's college for students seeking education for life. Of the latter Sir Richard Livingstone wrote that it is "the only great successful experiment in educating the masses of a nation."⁹ Such a fusion of successful traditions sharing common purpose would be a timely departure for Antioch College since its recent decrease in enrollment gives it the physical space, staff and the work-study program by which it could be brought to pass. Some of the Antioch faculty are highly qualified for the character of teaching that is required for life-centered education.

Such an "education for life" program would involve only one or two years of attendance, each broken up in half time out on the job. From Scandinavian experience it should cost about half as much per year as the equivalent scholarship program. Scandinavian experience also is that these colleges need autonomy from the old line educational bureaucracy. Antioch College's Outdoor Education Center has such autonomy in relation to the Antioch campus, yet it shares its resources. Antioch would need to share such facilities as were appropriate such as the library, gym, the extramural work-study program, and so on. The share of such expenses in these and other overhead costs would be paid by the new program, and given an adequate administration of the college financing for this program may be well in sight.

This departure and development at Antioch would bring to the United States the benefit of the long pioneered and proven educational system that has helped make the Scandinavian countries the most progressive free societies in the world. Such of their colleges as Askov, Sigtuna, Brunnsvik, and Birkagarden should have their equivalent in the United States, and at Antioch it could have the added value of the work-study program and the social pioneering represented in Yellow Springs to give a whole new dimension of effectiveness.

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"Liberal arts colleges are in trouble all across the land today, but their main difficulty does not lie where it is commonly reputed, in shrinking budgets and enrollments. It lies, rather, in the loss of a liberating vision in education.

These colleges will not achieve more than a random expediency in solving problems of enrollment and budget until they recover that clearer sense of who they are, the sense that can tell them why one thing ought to be done rather than another.

The lack of resiliency that liberal arts colleges regularly display in dealing with current crises results, in part at least, from permitting ourselves to become locked into the academically doctrinaire notion that liberal education is synonymous with some particular curricular arrangement, most commonly including a standard and wide-ranging set of discrete academic disciplines, through which students are expected to pass according to some distributional scheme. It is this plausible but really mischievous notion that I challenge at the outset.

To have a liberal arts college, it is not necessary that a particular set of disciplines be taught, or that the historical and theoretical are to be preferred to the exclusion of the professional or vocational. Neither is liberal education synonymous with a particular set of degree requirements touching those disciplines that are actually taught in the college. It may or may not mean core courses, or some other way of insuring that a student will distribute a large part of his work among a variety of independent subjectfields. . . Only one thing distinguishes the liberal vision in education from other traditions; its passion for man. Nothing of significance to man is alien to a liberal education."

---Lloyd J. Averill in "Regaining the Colleges' Liberating Vision"

MARVIN GARDENS REVISITED

by Michael Schwartz

[Over the years I have heard a good many evaluations of the large university system of our nation from faculty and graduate students involved in them. Years ago I was at a meeting of some of Northwestern's faculty in which Baker Brownell, then a faculty member, posed the question whether such universities did not do more harm than good in net effect upon the student body. It was a surprise to me that in the ensuing discussion there was such clear recognition of the harmful impact of the university. That this group should feel so strongly has ever since stuck in my mind. It is against that background that we include the following brief review of a student's experience at one of the "great universities." Michael Schwartz is an Empire State student who has been working at Community Service. Griscom Morgan]

I recently revisited the university that I had attended as a freshman--Northwestern University in Evanston, Illinois. It's been over two years since I had been there, and I observed some trends among my old friends and acquaintances that relate to the purpose and priorities of traditional universities. These purposes and priorities are manifested in my friends' attitude toward their goals and in the physical structure of the university.

Of the people I saw, none expressed to me that their degree was valuable. They wished to expedite their programs and finish. Among those that finished, many are hanging around the periphery of the college, working at jobs that are meaningless to them such as secretary, janitor, and bill collector; each having nowhere to go. No one seemed to be able to utilize their major area of specialization in the job market.

I was struck by one particular phenomenon. At least three of the people I saw had applied to Vista or the Peace Corps. This was motivated as much by their lack of anything else meaningful to do as by their natural need to give of themselves. As one fellow put it, "Otherwise, I'd be making shirts in a factory in North Carolina."

I detected a tendency to want to relocate out West. Destination as an immediate goal seemed to forestall the reckoning of real goals. Cynicism and pessimism overshadowed each one's view of their education and their future plans. I felt some anguish at not being able to shake people into understanding how inevitable their gloom is when they depend on their position in a system and its institutional manifestations that put practically everything before the satisfaction of basic human needs and the confrontation of basic human problems. I was frustrated at the sight of intelligent people whom I care about, seeming purposeless and aimless, estranged from society and leery of it, looking for a place to jump into it but not being educated about it, unaware of their own needs and unaware of what has to be done to help create social forms to satisfy those needs. Years of traditional edu-

ucation seems to have left them with a residual willingness to be programmed either by the government, in the case of those seeking government service, or by the ever-increasing consumption oriented system of capitalism, in the case of those seeking new locations and menial jobs. It seems to me that only a massive programming that obfuscates and obscures real problems and substitutes false alternatives that coopt the sincere desire for a meaningful life could so immobilize people. These alternatives are spending a year or two dealing with the misery of the poor, or heading for new-wealth America; the America of the Richard Nixons, the Glenn Turners, the Ross Perots. This is the America in the rapid growth areas like California, Florida, Texas, and the Southwest that depend on computers, land ripoff schemes, fast-food, Disneyland, defense contractors and agribusiness. These places provide the excitement, verve and garishness that replace the stability, harmony, and beauty of an America that could give meaning, purpose and satisfaction to their lives--an America of communities.

Perhaps a tenuous link can be postulated between the apparent directionlessness of some of my friends at Northwestern University and the physical environment of the university. The school's priorities seem to be manifested in its commitment to large sterile buildings.

N.U. recently raised 180 million dollars for a massive development of its physical plant including a student union, library, and new homes for various disciplines. The architecture is that of randomly shaped, pre-stressed concrete pillbox design with an occasional window. The interiors smack of institutional efficiency; uncomfortable modern furniture, coldness, and the sense that human beings intrude through their use of the premises. The library and student union are composed of labyrinthian mazes, designed to test the sagacity of the keenest rat. The juxtaposition of these new, imposing concrete forms with the older, more baroque and humble structures struck me as the realization of an Ayn Randian dream. These new buildings are intimidating and gargantuan. They are not scaled to human interactions and human needs. The student union seemed particularly underused by students.

When I was a student at N.U., I lived in a dorm of about forty men. We affectionately referred to the dorm as "Marvin Gardens". It was a condemned, converted Victorian structure that possessed a character all its own. No two rooms were alike; it had a cavernous and mysterious basement. Among the people that lived there, a comradeship and brotherhood developed irrespective of background, color, age or interests. In a small but important sense we had a community. When I left school, the University had already announced its intention to raze "Marvin Gardens" and build a mammoth 600 room dormitory of single rooms. The people of "Marvin Gardens" protested to no avail. The University agreed to name one section of the new dormitory after their beloved house, but the University reneged.

When I recently visited the University, I was amazed at the extent to which the old residents of "Marvin Gardens" kept track of each other. I was able to quickly ascertain the whereabouts

and doings of all my old friends. The sense of belonging remained intact over a year after the destruction of the building. The University replaced a small dorm that developed a sense of community in its occupants with a large, impersonal, monolithic box of small single rooms that prepares its occupants for the loneliness and alienation of modern life.

Northwestern's preoccupation with its status, measured in terms of massive physical structure, has blinded it to its primary responsibility to human beings and their needs. Students have an intrinsic knowledge about the school's priorities, and they share this understanding with each other without having to verbalize it. The rift between what they learn and what they learn it from, i.e., Northwestern as mediated by its physical plant, obscures the issues of how to live, and how to learn to live.

The University's penchant for bigness and impersonality subtly prepares the student for a centralized, greedy world. Hence the sense of alienation and purposelessness that I observed among some of my friends. Destroying small, human-scaled structures like "Marvin Gardens" in order to build a large dorm contributes to the directionlessness of its former occupants. For me, living in "Marvin Gardens" was a richer learning environment than the University.

"To be rooted is perhaps the most important and least recognized need of the human soul. It is one of the hardest to define. A human being has roots by virtue of his real, active and natural participation in the life of a community, which preserves in living shape certain particular treasures of the past and certain expectations for the future. . . Every human being needs to have multiple roots. It is necessary for him to draw well-nigh the whole of his moral, intellectual and spiritual life by way of the environment of which he forms a natural part."

". . . the desire to learn for the sake of learning, the desire for truth has become very rare. There is something woefully wrong with the health of a social system in which a peasant tills the soil with the feeling that, if he is a peasant, it is because he wasn't intelligent enough to become a schoolteacher."

"Education--whether its object be children or adults, individuals or an entire people, or even oneself--consists in creating motives. To show what is beneficial, what is good--that is the task of education. Education concerns itself with the motives for effective action. For no action is ever carried out in the absence of motives capable of supplying the indispensable amount of energy for its execution."

THE UNIVERSITY OF LEARNING AND SERVICE IN DIVERSE INTENTIONAL COMMUNITIES

By Helen Zipperlen

(The following article was written following a talk given by Helen Zipperlen at the 1970 annual meeting of the Fellowship of Intentional Communities, the outgrowth of meetings of representatives of many intentional communities, communes, cooperative communities and similar groups committed to a purposive building of a way of life together. The annual meetings of the FIC have been held in conjunction with the Homer Morris Fund for short term loans to such communities; the Fund was an outgrowth of the FIC. Since 1960 the FIC has been an open, informal meeting occasion for intentional community people and others interested in community and commune life in which they share experience and ideas and develop united endeavors and mutual aid. Communities magazine is in part one of the consequences of such fellowship between community people. Helen Zipperlen has frequently represented the Camphill Village community movement at these meetings.)

INTENTIONAL COMMUNITIES AS LEARNING CENTERS

The intentional communities now in existence show a great diversity of character, purpose and achievement. This diversity is one of the great assets of the community movement, and no overall body should be created which would endanger this freedom of growth and experiment by tending to standardize or impose rules and conditions.

However, just as individual people in a community are drawn together by common work and common experience, so our many different communities would draw together in fellowship the more we would undertake inter-community work and responsibility. What could such work include?

If one considers a Fellowship as serving only the needs of its member-communities, it seems hardly to justify the trouble of setting it up and administering it. Many inter-community services are already rendered by existing groups (newsletters, vacancies for work, exchange of commodities, advice, to name a few). On the other hand, it is just possible that a Fellowship of Intentional Communities could be of greater service to the world than could the individual efforts of each of us alone. Let us examine this possibility.

Why do we live in Community? I believe few of us do so purely for our own comfort and convenience. Most of us feel called by some greater ideal--sometimes an easily-defined form of public service, (education, nursing, care of children, drug addicts, old people, social change in depressed areas, and many more). Most of us are willing to undergo hardship, develop patience and tolerance, self-discipline and inner growth, for the attainment of our ideal.

The Community of the future will more and more include within its sphere of intention the care of some needier human beings.

It will usually be the meek, the underprivileged, the brothers and sisters in need of special care who will keep the community together. This aspect is especially obvious in the case of children--even more so with retarded and handicapped children. By their constant need, their capacity for love and forgiveness, by the responsibility which they call forth from the stronger ones, they bring and elicit that humanity which is one of the basic, enduring parts of their community.

The diversity of our Communities will become even greater, the more areas of need call upon our services. Just as the individuals in a community need each other's capabilities and temperaments, so any Fellowship of Service will be the richer the more different tasks are carried by its member-communities.

Community life makes us rich in experience, rich in opportunity, rich in human substance. We are enabled to take the first steps toward inner freedom by the necessary disciplines of communal life. These riches are ours to share, but how? Perhaps one of the tasks of our Fellowship should be Education?

One aspect of this could be a shared awareness of the vast number of people who are not yet, (and perhaps never will be) ready to become permanent members of a community, but whose search for meaning in life leads them to seek experience among us. Today all our communities are washed through by this tide of uncommitted, seeking people. They can be of great help to us in passing, and always bring color and change. But we cannot justifiably call on them, rely on them, as we do on our permanent co-workers, and we feel that they need something from us which we also owe to them.

The permanent members form the walls and roof of the building of a community--they determine its basic character. The uncommitted ones are the furnishing, the drapes and carpets, the pictures on the wall, the plates and dishes, which can be very different from year to year without changing the basic "idea" of the building. To continue in the same image--without the basic building with its walls, windows, roof and floor, the furnishings would never be able to experience themselves and each other, but would have to remain folded and packed into boxes in a warehouse. We must afford such experience to our passing helpers--to be as essential to our community as the doormat or the chairs to a house, yet as easily replaced.

This shared awareness of the "seekers" among us could eventually ripen into a kind of Training Course or College of the future. The faculty of this College would be drawn from each member-community of the fellowship, according to his or her personal interest and ability for the job. The "faculty" would meet as often as necessary, but would mainly act as advisors, in their own community, to the passing "students". As faculty, however, they would have the task of guiding and helping "students" to the best possible experience of community, somewhat as the Wandering Scholars of the Middle Ages were guided on an individual way through several different Universities, all of which

were familiar with each others' courses. One could imagine that after long experience, our fellowship of communities could provide a three or four year course, as well recognized as that of any University, certified and yet keeping its emphasis on the individual and his or her personal path through the available experience. One requisite of such a course would be that the student remain consecutively within one community for at least one year in order to undergo an essential maturing experience and to avoid the danger of dilletantism--or "community hopping". (The latter is quite a dangerous disease of uncommitted people--often brought on by an attempt to gather too much experience of too many things at once.)

Another aspect of education which could derive from the fellowship lies in mutual evaluation and reflection between established communities. This should not only be a friendly sharing of experiences up to the present, but a serious attempt to arrive at deeper insights for the future, about the nature of our task as intentional communities. Probably this is best achieved by regular conferences, well prepared and open only to members of established communities. These would help us to become fluent in the "language" of community, of which each of us at present speaks a different dialect. Dealing with questions such as "What is the meaning of Community in the 1970's?" will lead us to fundamental questions about the being of Man, the meaning of society and the individual in their changing relationships, the relationship of man and the earth, the evolution of consciousness, responsibility and freedom.

We need not fear to limit these conferences to experienced community people. By working further together on the basis of experience we shall gain strength and wisdom to help those seeking experience, in fact all those who look to us for guidance on "How To Live."

A third aspect, combining Education and Service, is so obvious that we could take it up immediately. I will call it Ecology, for brevity's sake--meaning thereby the fostering among us all of moral attitudes to our treatment of the earth, of our environment. We need to begin with our own land, our own wastes, our own "consumer demands", our own attitudes. But the questions are complex and require study and objectivity, sane thinking unpressured by dogma, convention or vested interests. Where better to advance this than in our communities? Such morality belongs most vitally to the "life-style of the future".

To sum up--the Fellowship of Intentional Communities should not be based on the "lowest common denominator" of our common ground, but rather on the "highest common factor"--an ideal to be striven for together. I have tried to suggest some tentative steps towards this. Perhaps these ideas, together with others, could be the basis for a well prepared conference, including a few lectures, panel and group discussions, and time for common work and artistic activities? What do others think?

VIEWS ON AN EXPERIMENTAL COLLEGE

Michael Schwartz

The traditional college is geared to the needs of corporate America which relies on great concentrations of people and resources. The heritage, values, harmony and security of rural America which developed in response to human needs over many generations are supplanted by the dislocation, alienation, consumption and frustration of urban America as corporate needs are met by the channeling of manpower into industry and of thought through the education system. Colleges promote the notion that happiness lies in consumption and conquest in performing a function in a system geared to exploitation and profit. There is no real emphasis placed on developing spiritual unity, homesteading skills, harmony with nature and satisfying interpersonal relationships because they are not profit-making ventures. Colleges have a schizophrenic function of training people to maintain the complex technological organisms of centralized, urban America and training people in various industries, many of which minister to the increasing levels of disease and to the inadequacy of human interactions.

The role and function of education in a society must be both reflection and determiner of the structure and orientation (values and priorities) of that society. With this in mind, how can people educate their whole selves (rather than be myopically specialized) so that they can function in and revitalize the community? Education geared to the satisfaction of human needs in a healthy society presupposes a healthy environment, the opportunity to do personally satisfying and socially useful work, and leisure time for the cultivation of interpersonal relationships and other hobbies and interests. If education is a reflection and determiner of the structure and orientation of a society, then clearly schools need to be concerned with process as well as content, with human needs as well as societal needs, with the development of healthy, functioning individuals as well as people who are skilled in specific areas. These goals need to be complementary. Value measured in terms of social good would ensure that.

The school I am attending, Long Island Learning Center of Empire State College in Old Westbury, New York, is attempting in many ways to serve the educational needs of its students in our changing society. It is a school with no classes or classrooms. Students determine their own curriculum with the assistance of a mentor. It is left to the students to develop their own learning style, be it classroom at some other institution, apprenticeship, independent study or anything in between. This college is a state-run institution, therefore, it must be remembered that it is a mediator between the urgent plea that schools do something about the world coming down around us and the expediency of making credentials more accessible to the person pursuing further specialization and integration into corporate America.

The Empire State student is required to set personal goals and

to determine how to achieve them. Through documents like the program of study and learning contract, the student must clarify both long and short term objectives. In the learning contract, the students must also specifically enumerate learning activities as they relate to their goals, and also must determine ways for their work to be evaluated. The portfolio makes the students synthesize their prior life, educational, and job experience within the conceptual framework of long term objectives. One is constantly thinking, synthesizing, evaluating, and working. The students have the freedom to experiment with different learning styles so as to discover what best suits them. They develop the discipline and autonomy to be effective learners in any milieu, to recognize the potential for enrichment within many environments. Self-reliance, self-esteem, and awareness follow from the successful completion of the program. The reorientation of the student's dependence on structure and approval from the institution to oneself enhances the growth of mature, responsible, and independent people.

The balance between freedom and autonomy of the student and the institutional constraints of the college renders the experience more of an incubator for the development of people than a liberator. In light of the effect of traditional colleges on their clientele and society, the Empire State approach is a first step in the right direction. Its commitment to solving contemporary problems is good, a step in progress, but it obviates the need for new approaches, new curriculum, risks, and experimentation.

The College is an institution with great potential for generating social change yet afraid to exercise that potential. I quote from the college bulletin:

"Empire State College represents a major effort by the state university to discover whether alternative approaches to higher education can more flexibly serve the needs of individual students, while maintaining quality and educational effectiveness comparable to that available to a student at a traditional campus."

The problem is that the State University of New York does not see the creation of Empire State as a response to critical flaws in higher education, but rather as an alternative mode of achieving similar ends. They are not obtuse to the problems and criticisms of higher education, but they prefer not to take the lead in critical self-evaluation and in developing a new educational philosophy. Among the questions juggled in the bulletin are:

"How does education have any relation to real life? Can technical and professional education be closely tied to job advancement? Can people learn what they think is personally and socially necessary? Does the University merely perpetuate the 'system'? Should it also be a critic, prophet, or gadfly?"

These questions are followed by: "Empire State doesn't pretend to have the answers to these questions. . . ." By refusing to take a stand in relation to these questions, and by seeking their resolution through the same institutional framework, it pits the demands

of the corporate state against the individual. It stands on the sideline preferring to have its social role determined by the interplay between these differing demands, yet imposing institutional constraints that clearly favor the needs of the corporate state, i.e., students prepare portfolios, learning contracts, and programs of study, and numerous committees evaluate the validity of the student's work.

The college claims that the struggle to generate solutions to tough problems is its "raison d'etre". Yet it imposes conditions upon itself that preclude a fair and reasoned adjudication of these tough problems. "The college. . . does not seek to replace traditional campus oriented education." This becomes evident as a student sorts through all the bureaucratic paperwork that insists that the student constantly evaluate his/her work, program, and job and life experiences in terms of traditional college credit. How many courses would you have to take to know what you know? The traditional college yardstick is held up to all work done at Empire State as if traditional college is the paradigm of education.

Within the structure of the program at Empire State the role of the mentor is vital; knowledgeable and supportive faculty are necessary for students who are charting their own course. Mentors are selected in order to serve what the college perceives as the needs of the community. The majority of mentors are there to assist the vicarious or career-oriented suburbanites. These people, mainly housewives and an occasional businessman, use the college as a kind of home-extension school. This tends to enlarge the pervasive control of the state over education, rather than increase options, latitude and control of individuals over their learning experiences. Currently there is a dearth of enlightened mentors at the college. This has placed an enormous burden on these few hence they enjoy little job security. The predominance of apathetic learners reinforces the demand for mentors to serve them and heightens the undesirability of risky, unconventional, and more autonomous programs and the mentors that serve them.

A liberating educational program needs to tie into the resources of quality and future-minded America. At Empire State there is heavy emphasis on non-classroom learning, yet the problem of how to live and work in a stable, ecologically-sound community must take place in just such a community; these communities are difficult to locate. The college needs a clearinghouse for people trying to escape from city and suburb in order to revitalize and recreate rural areas. A relationship with the School of Living of Community Service and perhaps a catalogue of apprenticeship opportunities with skilled laborers could serve this need.

Another important element lacking at Empire State is the opportunity to interact with one's peers. The students' only link to the college is their mentor. There is no campus life, dorms, or classrooms to act as conduits to personal interaction. The student body is dispersed and separate from one another. Something is needed to fill this void, perhaps a student directory based on interests, and a community directory of organizations, interest groups, and services would be helpful.

"The creation of this different kind of collegiate institution is but the first step in the search for solutions to tough problems. The style and the content of this search for answers is now up to all of the people who are the college."

It seems clear that the academic freedom and ideological self-determination of Empire State may be largely illusory. It may function to coopt many of the well-conceived criticisms of education and society by shrouding bureaucratic restriction with the semblance of academic freedom and student-oriented structure. But the latent potential for generating energy back into the life of the people across the land and the de-institutionalization of education through the needs and demands of students could manifest itself in this tender stage of the college's growth.

"As the process of urbanization spreads over the world, as men forsake the isolation of rural living which has been the accepted life-style of the majority of men since the agricultural revolution made it possible to live a settled life, we need new ways of balancing the importance of the small, interdependent community, larger than the family and smaller than a city, in which children can be reared to be full citizens and old people find again the small scale which they knew in childhood, where the adolescents and the mature, wearied by the impersonality of the modern rationalized forms of education and work, may return at nightfall to the many-dimensional satisfactions or a known and cherished human scale. In our search for mobility we have reduced life to too small units, to the single family of parents and children, a unit marvelously adapted to the exploitation of man by man, in soulless systems of production and consumption, in which each fragile household becomes dependent upon large-scale industrial and political bureaucracies. We need, in the greatly accelerated planning and construction of new cities and the replanning of old cities, to construct new urban systems in which small face-to-face communities can be maintained and where the countryside and the wilderness may be again accessible to man. Such communities need not become the static, self-perpetuating villages of the past and old rivalries and old expectations limited and defined the scope of each individual's ambitions. They can be open, based upon choice rather than biological kinship and occupational imperatives as in the past, and still provide the security and diversity of personal relationships once provided by the wider kinship group and the small village."

---Margaret Mead in Twentieth Century Faith: Hope and Survival

THE COLLEGE AS A COMMUNITY

By J. Dudley Dawson

[This is an edited version (the original was thirteen pages) of a Convocation Address given at Beloit College, October 7, 1966, by Dawson while he was Vice President and Dean of Students for Antioch College. After forty some years with Antioch, J.D. Dawson is now active as a consultant in cooperative education. Don Hollister)

Almost my entire career has been in the setting of a relatively small residential college of Liberal Arts and Science engaged in the educational and personal development of young adults. At Antioch we long believed in the importance of the community aspects of the college and tried in various ways to make the college community an integral part of the educational process. A residential college makes possible a kind of community that is not readily obtainable in one which is non-residential.

The Nature Of The College Community

We should have some understanding of what we mean by "community". The word can be used in two senses: (1) As a quality of society, and (2) As the name of a local population group. I propose to think of a college community as a quality of the social group of students, faculty and staff which make up the college. This might be extended in certain situations to include alumni, parents, trustees and those who might employ and work with students in off-campus experiences. If we think of a community as a quality of society where people share interests, purposes and experiences then some colleges, large or small, might or might not develop a community culture. Size is an important, though not necessarily a predominant, factor in making a community. If the size of a group is such that there can be intimate acquaintances, mutual confidence, a sharing of interests, experiences and responsibilities, and some spirit of unity, then the individual group can become a community. A community in the true sense of our definition is where you find it. Next to the family, the community may be the second most fundamental unit of society. Like the family, the typical community should be one which realizes its possibilities for excellence. The residential American college has the potential for developing a community culture that can enormously enrich its educational environment.

What is the importance of the community culture in a college? First of all, it fulfills many of the functions that a good home does for a family. It provides friendly bonds of relationship, needed security, openness and fair dealing, mutual confidence and opportunities for new and older members to learn from each other. A community culture can furnish the best possible climate for all types of learning--academic, human relations, social-recreational, civic participation and responsibility plus almost anything you

can think of under the name of education or personal development. It is generally accepted that those colleges in America which have succeeded in fostering a sense of community in concept and in practice have been noted for their educational effectiveness. The informal education that goes on in a well-functioning college community is as significant as that taking place in any formal setting.

How do you develop a community culture? It requires designing, planning, organization and personnel in the form of both student and faculty leadership. But it does not require one particular form of organization. An excellent educational college community could be developed around different forms of organization and government. The essential ingredients have to do with attitudes, purposes, temperaments, interests and desires of students and faculty members to share in the planning, administration and responsibilities of the educational and community program of the college.

Linking the community program with the educational program is essential because I believe these two must be integrated with the central purpose of the college. Otherwise you get artificial divisions between the social, cultural and intellectual life of the campus and serious conflicts between student government, faculty government and other forms of government.

At Antioch there have been two interrelated approaches in the development of the community. One has been the long-time practice to involve students in the planning, functioning and evaluation of the academic and cooperative programs and in practically all phases of its administration. The other has been the development of a community form of government in which students and faculty function together in the planning and administration of community life which includes all campus activity not directly planned as academic work.

College As Mutual Aid

The cultivation of a spirit and practice of democracy, mutuality and open dialog primarily on the part of the college administration and faculty but also on the part of students in the planning, functioning and evaluation of the entire college program is vital. Students are the customers, recipients, and indeed the reason for having a college, so that it would seem reasonable that they have some part in its operation and development. If to some degree they are taken into the partnership, their motivation and responsiveness will take them in more positive and less futile directions than trying to take over the institution. This sharing of experience is enormously important in getting students involved in the academic program and in the learning process. Its value is equally important to instructors, advisers and deans in improving their counseling and teaching.

In a purposeful college community aimed toward excellence, it is possible to sponsor a pattern of living by standards with a limited number of rules or regulations. The concept of living

by standards rather than by rules has strong appeal to the intelligence, sense of reason and innate responsibility which most students possess.

It is really more difficult, however, for most of us to live by standards than by rules. Living by guidelines of standards requires first some motivation and understanding of expectations some of which we should set for ourselves and some of which may be set by others or by our community. To live by standards also requires conscious thought, judgment and responsibility. There are, to be sure, consequences of accountability when an individual's functioning gets beyond the bounds of reasonable expectations, and these have to be dealt with in community terms.

Rules, on the other hand, are often accepted, tolerated or ignored without understanding of the purposes which may be behind them. Rules when blindly or superficially applied become the object of dishonest circumvention. In most any society, however, there are some regulations which have to be made and respected.

A community can function best with a code of standards applied through an honor system. Each and every community member thus has a part in developing and maintaining standards. This means that individual members must not only take responsibility for themselves but occasionally for others. The sociology of our times seems to indicate that more and more individuals are willing to take responsibility only for themselves and not for others. This is not a satisfactory guideline for a community living by standards, and its members often need to furnish mutual assistance to each other. Can you live in this kind of community without sometimes being your "brother's keeper"?

Community Politics

We are concerned with community organization related to the nonacademic and informal phase of education, in broad terms--community living. Here again it seems important to me not to get the usual split in communication and understanding between the college administration and students. Rather to find ways of getting students and faculty to work together toward mutually desirable objectives with sensitivity and reasonableness. On one hand, this requires respect on the part of students for the wisdom and experiences of permanent members of the community, and, on the other hand, confidence and trust on the part of the faculty for the opinions and judgment of students--even to the extent of allowing for some youthful mistakes.

Government within a college has a different innate character than the usual political structure of a nation. In the national or international scene diplomacy, politics and strategy are apt to become guiding principles. By contrast, relations in a typical American family develop on the basis of intimacy, trust and mutuality between its members. A residential college can well be regarded as a community of students and faculty which, in character and temper, is more like a family than a national political unit.

Yet we must recognize the importance of independently organized informal education and action on public issues outside the formal curricular and administrative structure of the college. The emergence of independent groups represents the efforts of socially minded and usually well intended students and faculty members to express their views and to wield influence and pressure for affecting change on public issues outside the understandably inhibited structure of college or student government. We have lived through both perplexing and satisfying experiences with independent groups functioning on the Antioch campus. Early in this experience we took a positive stand on the rights of independent groups to function with certain safeguards about openness of membership and meetings and with particular ground rules about consultation with the Dean's office and about the manner of representing themselves both on and off campus. This produced quite a different reaction than merely ignoring or tolerating independent groups. The result in general has been that these groups have, with a few exceptions, responded in constructive ways that have made their efforts more successful and that have increased their sense of responsibility.

[Dawson describes above his impressions and policy as Antioch Dean of Students in 1966. This approach was not continued by subsequent administrators. His following comments assume a prophetic note when viewing Antioch College in 1974.]

A few years ago I spent a month in a Philippine university consulting with students and faculty on their campus government and student personnel practices. They had set up their student government patterned on the Philippine national government with a Senate and House of Representatives. Their imitation of national politics, which can be very torrid in the Philippines, kept them engaged during much of the year with the partisan campaigns for student government posts. Once the elections were over, practically nothing happened until the campaigns of the following year. I was not surprised to find that their student government made little real contribution to the campus. It was mostly a matter of politics and not at all keyed in with the educational aims of the university.

BOOK REVIEW: DESCHOOLING SOCIETY BY IVAN ILLICH

Michael Schwartz

Deschooling Society by Ivan Illich is a very special book. Aside from being a terse and trenchant collection of essays, it defies easy categorization in defining the scope of its critique as the book enlarges the negative and regressive ramifications of schooling to encompass such societal ills as physical pollution, social polarization, and psychological impotence. Illich frames his analysis within an institutional framework, exemplified by his classification of institutions along a left-right continuum, from convivial to manipulative. Armed with such an analytical tool, we can more easily quantify the insidiousness of right-wing institutions of which school is a paradigm, and the beneficence of left-wing institutions. Such classification transcends political ideology and is rooted in an understanding of which modes and forms of organization lend themselves to the dual task of enhancing healthy human interaction and development, and the facilitation of the necessary resource, task, or service for which the institution (left-wing) exists.

Illich acknowledges the help of many educational critics in the formulation of his ideas. Everett Reimer, Paolo Freire, John Holt, and Paul Goodman are a few. Illich makes his intentions clear in his introduction:

"I intend to discuss some perplexing issues which are raised once we embrace the hypothesis that society can be deschooled; to search for criteria which may help us distinguish institutions which merit development because they support learning in a deschooled milieu; and to clarify those personal goals that would foster the advent of an age of leisure as opposed to an economy dominated by service industries."

Deschooling society is synonymous with piercing and shattering the myths that maintain right-wing institutions. Institutionalized values that confuse process with substance in schools (diploma and competence, grade advancement and education, teaching and learning) perpetuate the confusion for the individual in his/her dealings with other institutions as a consumer-client. He/she then accepts medical treatment instead of health care, social work instead of the improvement of community life, police protection instead of safety, the military instead of national security, and the rat race instead of productive work. Illich views education as a long, expensive, elaborate initiation into society's myths that veil society's contradictions. The effect on the individual subjected to this process is his/her translation of non-material needs into demands for commodities, and his/her social and psychological well-being being the result of a service or treatment.

What characterizes a right-wing institution? Illich offers us some criteria; they obtain membership or patronage through coercion, they are socially and psychologically addictive, they invite repetitive use and frustrate alternative ways of achieving similar results, they are complex and costly, and they spend

time convincing consumers they can't live without the product, service, or treatment of the institution. Examples are the police, military, jails, mental hospitals, nursing homes, orphanages, and schools. These institutions tend to render individuals powerless, impotent, and dependent.

What characterizes a left-wing institution? Illich contrasts their characteristics lucidly; they do not need to force their use; actually, they set rules to limit their use in the interest of all, they are self-limiting; that is, they serve a purpose beyond their own repeated use, and they are networks that facilitate client-initiated communication. Examples are telephone linkups, subway lines, mail routes, public markets and exchanges, sewage systems, drinking water, parks, and sidewalks. The person who uses these institutions retains independence and control over his/her life.

"At stake in the choice between the institutional right and left is the very nature of human life. Man must choose whether to be rich in things or in the freedom to use them. He must choose between alternative styles of life and related production schedules."

As a paradigm of right-wing institutions, what characterizes public schooling? It is compulsory, manipulative, self-justifying, bureaucratic, self-perpetuating toward more schooling, and competition. Technology aggravates the problem as right-wing bureaucracies promote the growth of like institutions and enhances the power of the elite that run them. Technology that increases the range of human action and creates leisure time for personal creativity and imagination does not enhance elitist power. The school is the repository of society's myths, and the programmer of society's values. Hence deschooling society is nothing short of a massive reorientation of society's values and the structures that serve them.

Illich envisions opportunity webs or networks replacing the current educational apparatus. These webs would respond to the question, "What kinds of things and people might learners want to be in contact with in order to learn?" Four approaches are outlined by Illich: reference services to educational objects, skill exchanges, peer matching, and reference services to educators-at-large. Illich analyzes the constituents of learning and healthy human development in his presentation of these alternatives.

What tenets would guide the educational revolution that would result in webs?

- "1. To liberate access to things by abolishing the control which persons and institutions now exercise over their educational values.
2. To liberate the sharing of skills by guaranteeing freedom to teach or exercise them on request.
3. To liberate the critical and creative resources of people by returning to individual persons the ability to call and hold meetings--an ability now increasingly

monopolized by institutions which claim to speak for the people.

4. To liberate the individual from the obligation to shape his expectations to the services offered by any established profession--by providing him with the opportunity to draw on the experience of his peers and to entrust himself to the teacher, guide, advisor, or healer of his choice. Inevitably the deschooling of society will blur the distinctions between economics, education, and politics on which the stability of the present world order and the stability of nations now rest."

I can't help noticing the striking congruence of Illich's ideas and the Humanist Anarchists like Murray Bookchin and Paul Goodman. The emphasis on free, creative, spontaneous, and autonomous development in a decentralized (deschooled) milieu leading to a society of happy and self-actualized people underly their critiques. Although they begin from different aspects of the problem, they all reach the same conclusion. Goodman analyzes ecology and technology in relation to human needs and survival in Post-Scarcity Anarchism, and Illich analyzes school as a paradigm of manipulative institutions. They each view happy, healthy, holistic people as the ends, not the means. Bookchin refers to the rebirth of Eros, and Illich refers to the rebirth of Epimethean man. This is a man that distinguishes hope from expectation; a man that loves people more than products.

"Walking Out on the University and Escaping the Grip of the Old Industrial State" is the apt title of an article in the September 1973 Harpers magazine by William Irwin Thompson, formerly professor of humanities at York University in Toronto. Like many university people Mr. Thompson is dismayed with what the universities have done to man and what man has done to the university tradition. Mr. Thompson points out that society has prided itself in building lavish academic structures. "Now these same buildings are slums where sullen bodies sprawl upon the floor...Like the poor in public housing, these students... put out their cigarettes in the carpets, steal the paintings from the walls, and strew their trash everywhere. If the students must study, they cut out the assigned chapter of the book from a copy in the reserve section of the library...They buy a term paper from a company organized for the purpose..."

"These are children of the suburbs, who have been institutionalized in schools all their lives. They almost always obey but they take out their suppressed rebellion in acts of trivial revolt." They "take a compensatory pride in acts of bourgeois petty thievery and think that in 'ripping off' a book from the student bookstore they have committed an act of existential affirmation in the face of the establishment..." While these observations do not apply to all of the student body, they depict a now dominant trend.

"The call for reform within ...becomes a clever device to preserve the structure. Reformers fancy that by opening up the curriculum to subjects that seem relevant to youth, such as poverty, abortion, or gay liberation, they will create a healthy university; but all they really will be doing is offering Sociology 100, 101, 102. The University remains the same."

Mr. Thompson outlines a theory of phases of life beginning with five seven year periods from one year old to age thirty-five, followed by longer fourteen year periods, each of which he conceives has a special role in man's development requiring appropriate experience and occupation, ignored by the established order of schooling and employment. Mr. Thompson conceives that the "linear" character of industrial society violates the cyclic needs of human life. Particularly he condemns the behavioral social sciences as distorted creatures of the established economic and political order.

--Griscom Morgan

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